

WOMEN WHO HAVE FACED DEATH TO FREE CUBA.



WHAT WOMEN HAVE DONE FOR CUBA.

SOME of the hardest fighting for Cuba Libre is being done right here in New York.

It is a battle for the almighty dollar, and the contestants are patriotic Cuban women who are forming their numbers into clubs and branches of clubs, that in every possible way they may raise money to be converted into food and ammunition for the insurgent army.

The Cuban women's clubs in New York are eminently practical.

"We do not need organization to teach patriotism or valor to our people," a lovely Cuban woman said recently. "We have patriotism enough and valor enough. Cubans can defend Cuba."

"What we do need is money, money from every quarter, to afford our men an opportunity to prove themselves warriors and true patriots."

And it is solely to raise this needed cash that the Cuban women of New York are banded together in such active club work.

Las Hijas de Cuba, the largest club of Cuban women in the city, has already raised the sum of \$10,000 since it was organized, in March, 1895, a week after the revolution broke out.

Mrs. Quesada, the president and organizer of the club, says this is the largest sum that has been raised for Cuba by any one body of either men or women.

"It was not easy to secure so large an amount for a non-American cause, I can assure you," she said, when questioned about her work.

"It meant no end of sacrifices for each woman member, both in money and time, but the love of La Patria is strong in our hearts, and if we cannot go to the battlefield we can at least help those who do."

"When Cuba is free we shall not miss the money."

Other prominent members of Las Hijas de Cuba are Mrs. Guerra, the treasurer, an enthusiastic exponent of the cause; Miss Mantilla, the secretary; Miss Frances Molina, Mrs. Fidel G. Pierra and Mrs. Enrique Trujillo, whose husband, the editor of El Provenir, was arrested a few days ago on an old charge of filibustering.

A novel method of raising money that has been much employed by these self-sacrificing "daughters" is the selling of their jewels piece by piece.

When there is a sudden demand for money a ring, brooch or bracelet of great value—perhaps an heirloom—is taken from the family jewel casket and offered for sale among the immediate friends and acquaintances.

There are Cuban women in New York who have emptied their jewel boxes of their last treasure—helpless to meet the appeals of their country in any other way. In Brooklyn the two most active clubs of Cuban women are Las Hijas de la Libertad (The Daughters of Liberty) and Mercedes de Verona.

Like the Daughters of Cuba in New York, these two clubs are engaged in raising money by bazaars, concerts and individual endeavor, to send to the hos-

pitals and the army camps, and in purchasing ammunition.

There is not much chance for the enthusiasm of these women patriots to flag, when from time to time such stories come to them as the account, a few days ago, of the throwing of three women suspects into the dungeons of Morro prison. They did noble work for Cuban liberty, and now they will be called on to pay for it according to Spanish methods.

It made only a small item in the daily papers, but when a Cuban woman, with flashing eyes and choking voice, relates the tale, you realize to the fullest the infamy of making war on defenceless women.

And even this is scarcely so terrible as the story Señora C. Aguirre tells of her experience in carrying arms to Santa Lucia. She was not only searched, threatened and tortured by the Spanish soldiers, but actually stripped of her clothing in the search for concealed weapons.

During the present war a party of devoted men, every one ready to shed his heart's blood for Cuban liberty, met at a modest dwelling in an obscure quarter of the city of Havana. They had information of deepest importance, and dispatches must at once be transmitted to General Antonio Maceo. An ambush was planned; if unwarmed, his escape was impossible. Yet, brave and true as these men were, they knew well that for one of them to make an attempt to leave the city meant arrest and imprisonment in the gloomy fortress of Las Cabanas, if not immediate execution. What was to be done?

Señora Rodriguez, at whose house the meeting was held, said "I will give you my dispatches." In vain they sought to dissuade her; pointed out the almost certainty of a terrible death should she fall into the enemy's hands. But she was firm.

"If any one of you try to carry word you will be at once arrested, and all will be lost," she replied. "Why should I fear to die for our beloved country more than my husband or my brother?"

She read those dispatches till each word seemed burned into her brain with letters of fire. Then she concealed them in the folds of the garb of a Sister of Charity, which was to be her disguise. "Our foes may be Spanish soldiers," she said, "but they are Catholics, too, and they will not dare insult a defenceless woman wearing the habit of our most holy Church."

Fearlessly she set forth on her lonely errand. She was only able to obtain vague directions as to the location of Maceo's camp. She lived in constant fear of losing her way. Once she came suddenly upon a band of Spanish cavalry, encamped almost on the edge of the hills which held the object of her quest. But they were not base enough to molest the humble "Fermana de la Caridad," whose only weapon was the silver cross on her breast. They even directed her to the home of a family of Spaniards whose illness furnished the ostensible cause of her journey.

Once in the mountains, her danger was, if possible,

intensified. Every rock or tree might shelter a foe.

Still, she struggled on, almost fainting from hunger and fatigue, and tormented with the haunting fear that perhaps her warning might come too late and that she herself might be blindly rushing into the hands of a hidden enemy.

Her high courage was failing, when she saw a column of smoke rising from a camp fire. Were they friends or foes? Blindly she pressed forward, right into the camp of the soldier she sought. What joy to hear the clear challenge ring out! But the words "Halt, or I fire!" died on the sentinel's lips as Señora Rodriguez gasped, "I come with dispatches which mean life or death," and thrust them into Maceo's hands.

Her brave journey accomplished its object. Thanks to her timely information, the General was enabled to execute one of his brilliant manoeuvres, which effectually turned the tables on his foes.

Not one whit less brave was the conduct of Señora Sanchez, who for two weeks made stolen trips through the Spanish lines to carry food and medicine to her wounded son.

One day she undertook, in addition, to smuggle some important papers to the captain of her son's regiment and was captured. True-hearted woman that she was, her first thought was not of the certain death which stared her in the face, but of the charge entrusted to her. For a moment the attention of her captors was diverted while they discussed her fate. But, short as the time was, it was sufficient. Like Emily Zeigler, famous in another revolution, she hastily tore the precious papers and swallowed them, that they might not aid the enemy. Then she bravely met a soldier's death, for these latter-day sons of Spanish chivalry number unarmed and helpless women and children among their foes.

Another devoted wife followed her husband to the army, and, when he was shot to death before her eyes, caught up his weapons and announced herself ready to take his place in helping to free her country from Spain's bloody tyranny.

A brave girl of sixteen years, the beautiful Senorita Zamora, for a whole month concealed and nursed her wounded lover in a house visited daily by Spanish spies. When by his death, her act became known to Weyler's soldiers, she shot herself through the heart and fell across her dead sweetheart's body, crying with her latest breath, "Viva Cuba Libre!"

One of the latest fads in Berlin is a young widow's club, which is constantly gaining in numbers. The women have their meetings in the rooms of a city restaurant, where they dine and sup, and enjoy themselves generally, entirely independent of the male element, of which they are supposed to have had a plethora. Neither are they selfish, for several practical methods of helping the poor have originated and are being briskly carried out.

"DAUGHTERS' DAY" AT THE CLUB.

By Ellen M. Henrotin.

ABOUT a year ago the Committee on Reciprocity of the General Federation sent out to the women's clubs a suggestion that each club establish such a committee, and that the State and City Federations should also form committees, that the clubs might become acquainted with each other, and that conferences might be held on any subject of interest either to the club or to the community. The committee also recommended that the State Federations should hold meetings in the course of a year, to which the clubs in the neighboring cities and towns should be invited, subjects for discussion to be announced in advance, so that the individual members of the clubs would have the opportunity to study and prepare short addresses; and also that the topic under discussion should be first discussed in the individual club.

The committee further recommended that clubs leave one or two vacancies on their programmes for the season, to be filled by an essay, or a speaker from a neighboring club. This would bring the presidents and the boards of the clubs together; comparisons in methods would result, acquaintance and sympathy would be extended and a desire for excellence stimulated.

This suggestion was adopted very generally by the clubs, and "reciprocity days" have been established. One such conference was held by the Irving Park (Illinois) Woman's Club. They divided the subject under the following heads: First, national and international arbitration; second, the ethics of war, the spiritual cost of war; third, the material cost of war, and, fourth, industrial conciliation. The clubs from surrounding towns were invited to attend, and different members discussed the topics. The variety of opinions called out was suggestive, from the fact that men as well as women were invited to attend, and while all the women were strongly in favor of international arbitration, many of the men, even among the clergy, seemed to feel that it would not be a moral world unless right could be backed by a call to arms.

The Denver Woman's Club has held various "reciprocity days." This club took the initial move, as it is the largest club in Denver, and has commodious quarters, and was thus able recently to entertain the club women. The spacious club room was crowded. Mrs. J.H. Pratt, president of the Denver Woman's Club, presided, and Mrs. E. M. Ashley, the president of the State Federation, opened the meeting with an address of welcome to the clubs. Eleven clubs were represented, and the local council of Jewish women. There was music, and then Mrs. Pratt asked for volunteers to assist the Rev. Mr. Uzzell to prepare and serve the dinner which he intended to give to 1,500 chil-

dren the Friday following Christmas. A hundred ladies volunteered, and also voted to give \$100 from the clubs represented to assist in furnishing the dinner.

An interesting discussion was held on the motion presented by Mrs. Ashley, the president of the State Federation, "that formal visits among club members be eliminated from our social code, and be replaced by a social half hour after each club meeting, and that membership of a club serve as an introduction to its members, so that no member need be formally introduced to another." The last part of the double motion met with unanimous approval, but about the first part quite an animated discussion took place, several of the ladies taking the ground that in so busy a woman's life as that of a member of the Denver Woman's Club she had neither time nor inclination to make formal calls, and that the club should be not only a place of meeting for study and work, but be also a sort of social clearing house. Mrs. Ashley's motion was finally carried.

The spirit of the motion seems to have pervaded the entire club world, as it is practically conceded among the club women that they need not pay formal visits to each other, and neither does an acquaintance in the club mean that one is to have on one's social visiting list all the club members.

There is much to be said on this point and something on the other side; as, in the case of a dinner, then certainly it is a courtesy which the amount of trouble involved should exact that a call should be paid; but in the ordinary entertaining, such as receptions and large lunch parties, is not the fact that a busy woman attends such a function sufficient proof of the courtesy of her intention and her desire to visit her hostess, and should she be compelled to return this call? Many women whose leisure is limited if obliged to call after an entertainment send regrets on the occasion and make a call afterward.

A club in a large city has recently established a "Daughters' Day," in which the members are entitled to bring their daughters, and, if the member has no daughter, then a niece or some young friend. This has been a most popular move on the part of the club.

In the coming meeting of the Missouri State Federation this principle of reciprocity will be carried into the State Federation, and a symposium on State federation will be held by the presidents of several of the neighboring States.

The Wednesday Club, of St. Louis, when the new clubrooms of the club were inaugurated, held a "Children's Day" to celebrate, and it was one of the most successful functions ever held by the club. In these "Children's Days" the effort should be made to interest the children personally, so that they are willing to contribute to the success of the day. The little boys and girls can be ushers, and there is nothing a child so dearly loves as to do something for grown-up people.

A letter just received from Deadwood gives an account of a conference recently held at which a Black Hills Federation of Clubs was formed. The Round Table Club of Deadwood and representatives of five other women's clubs met in the Olympic Club rooms at a "Reciprocity Day," which was held at the invitation of the Round Table. Several interesting papers were read, musical numbers given, and the greatest enthusiasm prevailed. Several of the clubs, whose representatives had attended the meeting, not interested in the subject of federation, were delighted with the programme and the gracious hospitality of the Deadwood clubs, so that they were completely won to the cause of the Federation. The programme closed with the singing of "America," and a committee was appointed to draft a constitution and present a ticket for the officers of the Black Hills Federation of Women's Clubs.

What this Federation means to the women out in North Dakota it is impossible for Eastern women to conceive. It is in many cases the one touch of social life which comes into their lives. The Federation was virtually brought about by Miss Clara D. Coe, who attended the biennial, and was greatly impressed at that meeting by the reports of the clubs on the "Reciprocity Days," and also by the conviction that through the club movement the women of the extreme West could accomplish much to foster the social life and the intellectual culture of the country.

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